M 2541

GROUPS II & III

Berkeley

Wednesday, February 19, 1975

MR. NYLAND: All right?

Harry Strauss: Yes.

MR. NYLAND: Do we close the door there in the back, or do we expect more people to come in? (long silence) Will it be too warm if we close the door? I hope it won't.

We'll consider this one of the regular meetings, because it is mainly for the Group of Berkeley. There are of course a few others, and I hope they will listen. It does not mean that they cannot ask questions if they want to. But the main idea is... (to someone in the audience: Don't make such a noise.) The main idea is that those who ask some questions have to have some knowledge of Gurdjieff and the Ideas. It's not my intention to try to explain too much about what is meant. It is more a question of finding out what you have done; that is mostly those who do know what is meant by Work on oneself; to find out whatever their results may be, and in what way they are stuck, or need some further elucidation.

So, that will establish the level which I would like to have. No curiosity. You can find enough in reading, and if you want to find out about Gurdjieff, what he has written, then that is

available in any kind of a bookstore.

We talk about Work as a necessity, as a compliment to that what is really expounded in ALL AND EVERYTHING, as a description of a man, whatever he is and wherever he may be, but with one particular characteristic, that he is unconscious; and that the purpose of being interested in Work on oneself means actually Work, that is an application of certain Ideas which can be applied in his daily life. And as a result of that, one hopes that there is a possibility of a development or certain organs, or possibilities of that what as yet is not in existence; that it can be created; so that that what is then potential in a man can grow out and become the actuality of himself, and also can give him different kind of experiences.

So if you have questions; I hope you have, and that you have prepared for it; because that now has been the established rule, that whenever we start with a meeting, there may be a little bit of an introduction, but the greatest part of the time we should spend in talking about questions.

So I'm addressing myself mostly to the Berkeley Group. If you don't have any questions, then someone else will probably help you, but in any event start with what you have been talking about over the last weeks, and where you feel that something else could be added.

Did you put up your hand? Yeah. First your name.

Bruce Robbins: Bruce Robbins.

MR. NYLAND: Yes. Are your Berkeley?

Bruce Robbins: Yeah. I'm in Berkeley.

MR. NYLAND: Ah. Good.

Bruce Robbins: This weekend at the Land, Saturday and Sunday, ah, I felt motivated to make attempts to Work on myself. And, I was working for the most part with a shovel, and it was fairly simple work, just digging dirt, and I thought the condition was simple. And, I made many attempts to try to have an 'I' present to me. And, although I didn't really feel I had any results to speak of, I did seem to have an attitude that there really was something present to me, and I tried to maintain that attitude. And, as I say, I didn't have any results that were; I wasn't really looking for anything specifically; but ah, my attempt was to try to have an 'I' present to me. So I tried to keep that attitude, and I, I felt that there was something with me, even though I didn't really have a, a result so to speak.

MR. NYLAND: Let's get first clear. In the first place, why do you really want to Work?

Bruce Robbins: Well, I wanna Work. Basically for me it comes down to a question of feeling that I'm not what I could be, and that my emotional life is not as full as it could be.

MR. NYLAND: Good. Why do you then wish an 'I'? You think the presence of an 'I' will simply rub off on you?

Bruce Robbins: I hope so.

MR. NYLAND: No it won't, unless there is a questioning attitude towards such an 'I' actually to do something or to speak to you. You don't create an 'I' simply to have it there.

(A baby cries.) That's the baby. (Chuckle) It's interesting with babies you know. They always sleep at a certain time when it

doesn't matter if they wake up. And then they get a reputation that they are all right, and that they can come because they will sleep. First crack out of the box, he objects to it.

Bruce, the whole idea of wanting to Work is to accomplish something for oneself, that is I realize that I want to Work for a very definite reason. Sometimes we say it is in order to develop, to become more than what I am; or if that more must mean something that is different than I am, I would like myself to become a kind of a person which has more potentiality; more ability to see what is actually what with myself; and also has more insight in the motivations of my personality.

For that reason we call that Work, because it means the creation of something that is going to help me in that kind of an attempt. And the reason that I cannot do it with my mind and my feeling is simply that they are not equipped in the right sense to become Objective to me. So I try to make something that is actually going to function in that way, and I call it an 'I'. When I create it, I expect this 'I' to do something for me. You might say if I wish to Work on myself, I would like an 'I' to start, as it were, Working; you might say for me, and perhaps even towards me; in any event be engaged with me.

Then I expect this 'I' to tell me certain things about myself, because I have to admit that the knowledge of myself is rather inadequate and that whatever I have as knowledge is not really reliable. That is the difference between subjectivity and Objectivity. And the reason why I want something Objective, is because in the endeavor for myself to wish to grow up and to develop certain

potentials -- potentials which I have, I will need to say to myself that that what is subjective is not giving me the answer, and I would like to go to another kind of a world; you might say next door; but which definitely is not subjective. Whatever the motivations are for that particular reason, one can think about it and you can come to a conclusion.

The question is when I create an 'I' or ask an 'I' to be present, then this 'I' has to start to function. And the only way by which this 'I' in the beginning can start, is to become Aware of me, and give me information about myself, so that I know for sure that that is me, and not something else which I interpret.

So what are the results that you then would expect, when you say that an 'I' has to be Aware of me, or if possible that an 'I' could stay Awake in my presence? This 'I' has to give me certain data about myself in an Absolute and truthful sense. And we simply say the Awareness means that this 'I' receives impressions of me as I am, and the fact that I as a human being am alive, and that of course I am performing certain functions in an unconscious way. So when you look for results, you look for knowledge of yourself. And since you exist all the time, there is really no reason why you shouldn't get that knowledge, provided the 'I' is actually functioning. But when the 'I' is simply there, and you, as it were, know that the 'I' is there, but nothing is happening, you will never get any kind of a result. You understand that I hope.

There has to be a reason for Work. You don't explain it. I say, "Do you think it will rub off?" It won't, because the 'I' is

not going to give you information unless you ask for it, and it was created for the purpose of doing that. So if it doesn't fulfill that function, there is no use even creating it.

Bruce Robbins: When you say to ask for the information, that means that I wanna find out about what I am.

MR. NYLAND: Yeah.

Bruce Robbins: That means that I have to make the effort to have that 'I' observe.

MR. NYLAND: That's right. That's right. The reason why I want information about myself which ought to be the truth, is that I want to use myself as I am, as a personality, for the purpose of becoming a foundation for that what I want to create further; so that the whole purpose is the I; to compare it with a rock from the Bible, which is solid and is not affected by wind and rain and so forth; that there is something that I call solidity of this kind of a foundation, on which I want to build something; sometimes I call it out of this world, something unnatural; something that will be able to contain Life for me; and particularly that could can--could continue to exist after I die. So for that reason I must be quite sure that that what I am is reliable, and that I know exactly what I am without having any false notions that that what I am is still a little different if I keep on thinking or feeling about it.

So you see the reason for wanting a foundation is to have a chance to build something that is more--more value than what I have at the present. And to say it very simple, that what I would like to develop is a change over from my feeling into

emotional states then actually developing a Kesdjanian or an emotional body. And in addition to that I would like to develop something that; as I call it a Soul; which is also called an indi -- intellectual body, for the sake of further continuation of Life as has been given to me now, and which becomes apparent in my personality, and with which my behavior at the present time is tinted.

So you have to see that the aim for wanting to Work has to do with a possible growth or a development. And for that we use many times the word evolution, that a person as a man is not sufficiently evolved, even to be called a man, a real Man in the sense Gurdjieff means -- means it. And when I start to compare that with the description of Gurdjieff calling it a Harmonious Man, and then looking at myself, I realize that I'm certainly not harmonious. By harmony we mean that a person is in equilibrium. And I many times am not in equilibrium at all. And the purpose is to find out how can I become more at peace or within myself really in that kind of balance. You understand that?

So now when you Work, there has to be some result. It is very much as if you would pray to God and then expect God to--to play Mom. The fact that He exists and you respect a nature of a--some--of a higher form, and then, you might say, establish a contact by means of prayer, then you expect this God also to answer you. At least you hope for that, because that's the reason you pray. At most if you want to say it, I would like to tell this 'I' what I am. And I hope that this 'I' actually then will listen. But I also would like to know from this 'I' if actually that what I

think I am is the truth.

How long have you been coming, Bruce?

Bruce Robbins: A few years.

MR. NYLAND: But hasn't that ever been made clear to you, that the 'I' is a function?

Bruce Robbins: Yeah.

MR. NYLAND: Yeah. But then when you report so-called about your attempts, and you don't mention that, the attempts are not very much worthwhile.

How much have you read of ALL AND EVERYTHING?

Bruce Robbins: Well I've been through, ah, at least three times...

MR. NYLAND: Not very much stuck then, did it?

Bruce Robbins: No, I guess I'm a little slow.

MR. NYLAND: It is not so much the slowness. It is the clarity of knowing what you have to do when we talk Work on yourself. There is a very definite method that is described of what you should do, and it does not stop at the creation of 'I'. It's just a little beginning. You are now clear what you ought to do, or ought to try?

Bruce Robbins: I think I have a little bit of studying to do.

MR. NYLAND: No, not study. You have to Work.

Bruce Robbins: Yeah, but to be clear about how to Work.

MR. NYLAND: It is clear now, isn't it? I explain it.

Bruce Robbins: I didn't take it all in.

MR. NYLAND: No, and you don't have to. There is enough, half, which will give you more than enough. All right, Bruce. Let's leave it at this. Right? Tomorrow when you're at the Land, maybe

you ask again a question, if you want to. And tomorrow, during the day, you have the task of trying to apply what we have talked about. If you are not clear, tomorrow evening we'll explain it again. All right? Okay. Yeah?

John Kelley: Mr. Nyland? John Kelley.

MR. NYLAND: Yeah.

John Kelley: Um, after our, after the question last week at the Land that I asked you, um, to do with the experience that I had at times, after I had an Awareness, of an amount of energy, and I attempted to continue to Work, when I had that energy from the result of an attempt; not a result, but as a by-product of an attempt. And, ah, as I thought about it this week, um, I wanted to become more emotionally open to Work, so that it, ah, would be with me more during the day, not just an intellectual thing where I would say I want to Work and I will make an attempt, but with emotionally a taste that I'd want to continue. And, a, somehow I began to have the feeling that I'd initially come into the Group, partly because of having read Beelzebub, and the religious perspective that Gurdjieff has in a very broad sense. And, I began to feel that at times I, I want very much to Work, that I do, and that I feel that I don't want religion in the past sense of rules and regulations, but that if I create an openness to it, that it would assit me in an emotional way. And, I, I think my question is just how I can, how I can do that and...

MR. NYLAND: Yeah. Have you been very much affected by previous influences of a religious kind?

John Kelley: Yes.

MR. NYLAND: How were you brought up?

John Kelley: Ah, Catholic.

MR. NYLAND: Catholic. Did you go to church?

John Kelley: Yes.

MR. NYLAND: Did you confess?

John Kelley: Yes.

MR. NYLAND: Up to what time, or how long ago did you leave, as it were?

John Kelley: 'Til I was about twenty-one.

MR. NYLAND: What made you leave?

John Kelley: I left primarily that, ah, I didn't see that religion for the people that, that I was around, that it seemed to have that much affect on their life, and ah, I also did not like the rules and regulations that were given, what was right and what was wrong. I felt that I needed to know for myself.

MR. NYLAND: You didn't have any confidence in a Father Confessor?

John Kelley: Pardon me?

MR. NYLAND: You didn't have confidence in the different priests?

John Kelley: Some priests, yes. Some teachers I, some of the books that you have described on, ah, reading like Chardin and Jameson. I had a teacher who was very involved in the same literature, that I considered like a confessor, or at least a teacher.

MR. NYLAND: Yeah. But that at most will only give you a certain stimulus to find more. What do you think religion is?

John Kelley: I think religion is a very personal relationship between, at least; all I know is for myself; ah, at least for me, that it is some, something in me that I feel a relationship to the

entire universe and something much, much higher than me that; I don't really understand it, but that I know that it's there, and that it's ah...

MR. NYLAND: Do you believe in applied religion?

John Kelley: I, not, I really don't think so.

MR. NYLAND: Then what, what would religion do for you, than simply establishing a contact of some kind, or at least in your thoughts that there is something of a higher nature; we can call it universal; or that that is in existence. What will be the affect of that on you?

John Kelley: I think it might cause me to be more open, ah, and to accepting my own finiteness, my own...

MR. NYLAND: Yeah, but how will it affect your daily life?

John Kelley: In my daily life?

MR. NYLAND: Yeah.

John Kelley: I don't think it, ah, I think I, I don't think it would have that much affect in my daily life, but ah...

MR. NYLAND: But you now at the present time follow certain rules, rules of ordinary conduct, sometimes ethically expressed, sometimes logically assumed that you have to be when you are an -- a person, member of society. You also have for yourself certain rules which you might call morality, of that what you want to be as a human being, and what you will allow, and what you will not allow. All of that has of course nothing to do with this Gurdjieffian idea, but it has to do with the beginnings of what a man ought to be when he finds himself on Earth, and he has ideas about what he want--would like to become. And then when he says I have an ideal

for myself that I want to grow up to be a Man, then of course, there will be certain regulations which you make for yourself, to act in accordance with that kind of aim.

I don't think you can get away from certain rules. I think there are of course rules made my man, and sometimes by organizations, and sometimes by denominations, and sometimes by the Pope. But at the same time, even if you want to eliminate all such influences, you still have to deal with what you are, and as you grow up and as you find different problems that you ought to solve; and then the realization that when you cannot solve them very well, that there is some kind of a pressure from yourself, perhaps maybe your conscience, that will tell you that you ought to be more clear about what is your aim. If you consider yourself as part of, let's say the universe, do you think you have a function?

John Kelley: Yes.

MR. NYLAND: And can you define that kind of a function? What are you as a human being?

John Kelley: I think I, I just want to be, ah, someone who is honest with myself, and when I deal with other people that I'm honest, sincere...

MR. NYLAND: That's right. I think that is right. Do you think you can be?

John Kelley: Um, if I didn't I would not be coming to your Group.

MR. NYLAND: No, that's the question.

John Kelley: Yeah. I think I can, yeah.

MR. NYLAND: You think that you can become.

John Kelley: Yes.

MR. NYLAND: You would admit that you're not there yet.

John Kelley: Definitely.

MR. NYLAND: If you consider that a conduct of yourself, that is to be honest and to have fair dealings with other people, you will make certain rules for yourself and your own behavior, won't you?

John Kelley: Yes.

MR. NYLAND: I still don't know, you see, why you object to it. I can understand that you object to rules that are made by someone else, and that you need not agree with even what your father and mother have told you, or what the church may have said. But there is within you something also that is very simple, and very sensitive, and that will start, or at least try to guide you in a certain way. It depends now how that kind of a conscience is affected by that what you have learned or what you have been exposed to. And at certain times, I think, a person knows that he has a little bit of conscience, and he tries to act in accordance with it. And then he finds out that it's not always reliable, because for many reasons a person doesn't know all that he ought to know, in order to have a conduct that is acceptable to your own conscience. And I think you have to contain--continue to think about that a little bit more.

What is actually then a conscientious conduct; and where do I get the rules which there are and to which I now follow, and which are expressed in the way that I want to become a good man; and I want--I don't want to tell a lie, or I won't--don't want to be hypocritical? It's only a very small part of what a man actually

is. And if I look at my life, and other people, and I see them behave in certain ways; and if I realize that something is given to me that I ought to utilize in the best way I can, with as great efficiency possible; or perhaps even that I say regarding the universe; if there is a chance that the universe exists, maybe I would have a--a particular desire to find out more about that what is the universe, instead of admiring it only. And particularly when I start to grow up and become older, that there are certain things that I believe must be fundamental to me, which I definitely assume could become a conduct; and then I will discover that I'm dependent on certain principles of my life, particularly when I see that that life has been given to me, and that somehow or other I have become responsible for it.

You see I think you have to continue to think a little bit more, and have no objection to the particular so-called conduct, because that is simply given to ev--every person; and he lives in accordance with his inside of himself, and the laws which he assumes exist, and also prevent him from doing certain things. It's quite right to start with that kind of morality, but then it becomes questionable, because it is not always the same as given by different people to the same person. And then what advice will you actually take? Or will you assume that for yourself you will know in time; and that means that after some time, particularly when you now have a problem and you cannot solve it, that then after a year you expect that you will find the answer to it. What is really then, if you want to continue to think that way, what is really the answer for yourself of your Life; and what do you mean when you talk

about an ideal that you do have, not that you talk about it, but the questioning becomes really of value, when I look at the meaning and the reason why I happen to be on this Earth. And I must find some kind of an answer for myself which is satisfying, otherwise it will remain a problem.

You see, if I expose myself to a variety of conditions of Earth, and in relationship with different people, and I start then to question why they are the way they are, like you did when you were associated with the different people of the Roman Catholic faith; you must have a very definite reason why you disagreed; or why you didn't like it; or perhaps, as you said, that their religion didn't seem to penetrate enough to make them different kind of human beings, which they should be according to you. And when you make that statement about others, you must know for yourself what it is that you would wish to be. And then it's always a question, didn't you know enough about Catholicism, so that it could help you to become that kind of a man. It's quite right if you say it was not enough, but then it has to be substituted by something else.

And here you sit and listen to something of Gurdjieff. What is it now in Gurdjieff and this kind of philosophy that will help you to create for you enough rules of conduct? And it is not just straight Work. Have you ever read Emerson's book on conduct? It would be useful, because you must not be afraid of using that word. You must not be afraid of making rules for yourself, particularly if those rules are made by you. You can always undo them, and substitute them for new rules, provided you have more acqui--more acquired a wisdom about yourself.

Try to think a little bit more about what is really your aim as a person existing on Earth, and in what way you want to accomplish what you want to do, if you say you want to be a Man, maybe kindness, maybe considerate for others, maybe caring for other people. And again I say, it is a very small matter, because most of your conduct or that what is a relation with other people is with other people. And although the kindness can be shown to a few, it cannot be shown to others. But for yourself there are many problems that exist, and you know it when you grow up.

I call it responsibility, responsibility for the conduct or the carrying out of my life, the follow up on certain ideals which I would like to pursue and how to make them reality; the question always of an amount of energy which apparently is available to me, particularly when I'm young, and that I become more and more responsible for that what I have to spend in the way I spend it; the question of the use of my time, of how I want to spend it so that it is useful enough so that I can be satisfied at the end of the day that I've done my best, or many times that I feel I want to do my best and I cannot really do it at that time, and I don't know why I cannot do it. And very much the same way that many times I wish to do this or that, and I know it would be right if I could do it, and that somehow or other there is something in me that prevents me from doing it.

You see, it requires a little bit more of experience with different people in which you are placed as an ordinary human being, and they are; and now this question of what are they doing with

themselves, and without criticizing them, simply turning it towards you; and ask how do you spend your time. What kind of books do you read? Taillard, and Chardin and such people, it's quite all right. But what will it give you in your life itself, or do you expect that Mother Nature will continue to help you? I think those are the questions, John, that are more important.

Don't become prejudiced because you have been exposed to a little bit of a system. The system itself used to have more life. But whenever any kind of a system or organization becomes a little bit crystallized, and then forms a dogma and a doctrine which would indicate a motivation and also a conduct of one's life, then it is really something that starts, because of the crystallization, to lose a little bit of the essential value of the life itself; and that of course that at a certain time you cannot go along with it, because it is really too much to live up to all these regulations; and that for yourself you want freedom.

As soon as you introduce that word freedom, and at a certain time you will have to introduce it, I think you have to realize that you are at the present time not free. You cannot do what you wish to do, not that you are bound by ordinary people around, but by yourself, certain things you are unable to do even if you wished. And that is much more important. For instance, your life at the present time is bound, and it is within your body, and the body is subject to the laws of gravity of the Earth. And that what you believe in really as an existence, as a possibility of further development is your inner Life. And how often now does your so-called outer life, or even your body, or that what is living on

the periphery, prevent you from developing something that you for yourself know to be more valuable, that is your essential being. You have to have some kind of advice on that, and reading perhaps can help you a little, but I doubt very much that it will carry you exactly to the point when you say now I know in reality.

What is really that you wish? Try to find out. What is it that your Life represents? And if it is something for which you take responsibility, which way will you go? It may be Gurdjieff. It is a definite something that you have to learn the value of esoteric knowledge; and not just ordinary, as Gurdjieff calls it, mesoteric, which means simply an interest in some kind of a religious way of life; and definitely not exoteric knowledge, which of course has to do only with what we--what we need for existing on Earth. That what is deeper within one has to be touched at a certain time. And then when it's touched it's asking a question, which way will I go. And I think you have to try to solve that.

It is good to read ALL AND EVERYTHING if you like. Study as much as you can regarding this kind of Work, but mostly try to apply it, and that will give you a conduct of your life. Will we leave it at that, John?

John Kelley: Yes.

MR. NYLAND: Yeah. All right. We can talk some more about it. But keep on thinking about it. We still have a few days left before I go. All right?

John Kelley: Yes.

MR. NYLAND: Good.

Who left? What was it? Did someone hit that door, or...

Yeah. More questions now.

Rita Stochosky: Mr. Nyland?

MR. NYLAND: Yeah.

Rita Stochosky: Rita Stochosky.

MR. NYLAND: Who?

Rita Stochosky: Rita.

MR. NYLAND: Rita. Yes, Rita.

Rita Stochosky: Um, this afternoon, when I was walking back from work, I had the, I was thinking about Work, and then stopped thinking and tried to make an attempt. And, I cannot be clear about how to speak about the results. Um, I tried to be open to something greater than myself, and there was a definite emotional response, and I was able for brief moments to know my body moving, but it's not enough.

MR. NYLAND: No, maybe after a little while it is not enough. For the time being I think it's quite enough.

If you know for sure that your body is moving, and that there is nothing further involved in liking or disliking or a description, I think it becomes a fact that is valuable. It may be a very small kind of a fact, and the impression itself, that is the recording by this 'I', may be very much like a second or even less, maybe a flash of a moment. At the same time, if it is true what you're saying, it is a good beginning. And I would simply continue with that; to see actually how much more you can make this attempt in the sense of purity; in the sense of remaining and keeping it simple, and not introducing any kind of a thought or any feeling connected with it, but trying to eliminate all such functions of ordinary

unconscious existence; and at the moment when you actually experience the existence of yourself, accepting then whatever you are, as you are, as a form of Life expressed, no more. Only the fact of your Life will save you in the end, because that's the most important part of your personality, even if it is enclosed in this kind of a form of your body.

Keep on making it simple, but try to see that the results that you can expect are really nothing else but statements of facts about your existence, and that the requirement for making it as pure as possible is by simple acceptance of that what is, in this case you yourself.

Try it again tomorrow, Rita, and ask it tomorrow evening if you like.

Rita Stochosky: Okay.

MR. NYLAND: Good. (silence) Don't make it so heavy. It isn't right. Work in itself really should give you a very great desire that you want to live, because you become acquainted with something that perhaps is a little different, or you look at it from a different viewpoint. And if there is no particular sense or willingness for adventure, your life will become very dull. You can fill it with a variety of different things which you are used to, and your living, and whatever it is professionally that you are doing. The question is always, is that really all there is to it, or is there another possibility also of seeing your life, as it is now being expressed; and perhaps is that subject to the possibility of growing out further, of evolving. What do you mean if you think about evolution? What do you expect?

So talk a little, because you have to be much more free.

Jeremy Wilson Brennan: Mr. Nyland?

MR. NYLAND: Yeah.

Jeremy Wilson Brennan: Jeremy Wilson Brennan.

MR. NYLAND: Yeah.

Jeremy Wilson Brennan: I haven't been working with your Groups, but I've been involved with Gurdjieff's Work for some time. Ah, I had an experience some time ago where I was chopping wood, and one of the efforts I had been trying to put myself in front of was doing things that, ah, I didn't like doing, or doing things that I had no reason to do. Ah, and suddenly when I was chopping this wood, I found that I really had no reason at all to chop this wood, that it wasn't that I disliked it, and it wasn't that I liked it. Ah...

MR. NYLAND: But why did you chop the wood?

Jeremy Wilson Brennan: Because I, because I knew that I could get something from it. I think...

MR. NYLAND: What did you get from it?

Jeremy Wilson Brennan: And I got from it, ah, inwardly like, ah something burning inside of me, and I was able to maintain...

MR. NYLAND: Was that association with the firewood? (laughter)

Jeremy Wilson Brennan: I, I was able to chop this, this wood for half an hour like this, and then it was too much. I couldn't continue any longer. But when I left, ah, the, the woodshed, ah, I, I found myself much closer to people than, ah, it was as though barriers had been broken down, so that somehow I was able to enter into people's experience or allow them to enter into mine. Ah, the

question I think is, I don't know how, ah, to come before such opportunity. I don't know if, if, if they come and I don't see them. I don't know if I can, ah, help ah, if I can bring myself in the face of, of such opportunities more often, and help burn out this, ah, this egoism that I think was, was, ah, my experience in the case that I mentioned.

MR. NYLAND: Was that it? Did your egoism get burned?

Huh? Is it? Yeah.

SIDE II

MR. NYLAND: Yeah?

Harry Strauss: Yes.

MR. NYLAND: I think you asked a question because you would like to know what I think? Why do you make the statement?

Jeremy Wilson Brennan: That I've just made?

MR. NYLAND: Yeah.

Jeremy Wilson Brennan: Ah, yes, because I want to know what, ah, you think, and because I, ah, have found no way of, ah, of presenting myself with opportunities of doing things that I have no reason for doing.

MR. NYLAND: Even that question, why don't you chop more wood, if that is so useful to you? I think you can make opportunites if you really want to. But that is only part of it. I don't think you Work at all. I don't want to ask who told you or whatever it was your contact with Gurdjieff. In my opinion you don't understand it.

Jeremy Wilson Brennan: Then how could I come to understand it

better?

MR. NYLAND: Have you read ALL AND EVERYTHING?

Jeremy Wilson Brennan: I have.

MR. NYLAND: And what did you get out of that? When the book starts off with the statement, "An impartial criticism of the life of man", what does that mean? If you have read it, do you know how often Gurdjieff talks about an 'I', a man with an 'I', who has a Will? How often he talks about the possibility of Consciousness and Conscience in the real sense of the word? Objective, sometimes he calls it. What do you do with such statements, if you are familiar with the book, about Ashiata Shiemash, or about Makary Kronbernkzion, or about people who are in the beginning stay--saying certain things about human beings in general? Hamolinadir, for instance? What do you think about such people? What do you think about the chapter on art? What do you think about the beginning when Atlantis was visited, and then afterwards sank into the ocean. What do you think is the meaning of such things?

Gurdjieff talks about man, human beings who have existed, and have done something about themselves. You see, do you understand the reason for the existence of so--of the society of the Akhaldans, what they really meant to do? As a matter of fact, have you taken anything from that ALL AND EVERYTHING that had to do with a description of difficulties of mankind, and the desire on the part of some to find a solution to the reason why they are the way they are, and as we say, quite unconscious; and that really that what Gurdjieff tries to tell is simply that that what a man is,

and he looks at himself impartially, is not capable at the present time to develop, unless there is something that is willing to help him in order to Wake Up. Gurdjieff talks about sleep and Waking Up. Of course he talks about physical labor, but he says it is for a certain purpose, of the acquisition of more knowledge about yourself.

What was there in the chopping of the wood that actually gave you more knowledge of yourself, not your ability to deal with other people perhaps, or that you were a little bit elated having done some extra work. Where was this possibility of a creation of something as an 'I', about which we have talked, because Gurdjieff definitely make it demanding that that is understood regarding what he call exac--he calls exact observation? Also he talks about impartiality.

You see, if you want to have Gurdjieff, then take him in the original sense of the book as he has written it, and try to interpret what is the meaning of it. And I don't mind very much that one becomes interested a little bit, and hearing here and there a little about this and that and so forth. But when it is not sufficiently explained that Work means Work, not just chopping wood; but that Work in the sense of wishing to evolve, that is growing up in a direction which is not allowed even by Mother Nature; that of course it has very little to do with chopping some firewood. And whatever the burning sense is, I really, I don't know.

Excuse me for saying it, but if you really want to find out about ALL AND EVERYTHING and Gurdjieff, start studying a little more, and see if you can do it on your own. At least free yourself

from preconceptions, which I believe you have now. Simply the fact that you have had a little knowledge of Gurdjieff, does not mean that you know what is meant by what he is saying. Will we leave it at that? (silence)

But now we have to have some questions about Work, don't we? (silence) I thought that Berkeley was a -- a Group where they spoke. Do I intimidate you?

Bob Bowman: Mr. Nyland?

MR. NYLAND: Yeah.

Bob Bowman: Bob Bowman.

MR. NYLAND: Bob Bowman? (laughter) Yeah?

Bob Bowman: Ah, I had an experience...

MR. NYLAND: I didn't know you were here, you see. All right, Bob. Yeah.

Bob Bowman: Ah, Sunday at the Land, I feel I made many honest efforts to Work on myself. Many times I made deliberate attempts to create an 'I', and tried to allow that 'I' to be present to my existence. And I've had this happen before. It's kind of a question. After giving so much in one day, ah, I found, I expected the next morning to have a lot of energy for Work, and instead I was completely wiped out. And, although I really felt that I had, I made a very concentrated effort on Sunday, Monday I was almost unable to do anything, even though I, I wanted to. And it wasn't until Tuesday morning that, um, I had the energy to go with my wish to Work. And I, Tuesday morning I was able to make very simple attempts in the early morning, taking your advice from the Saturday night meeting, ah working in the kitchen, ah, helping with break-

fast. And I wondered if you could comment on, is there really a question on the energy aspect of it? I feel I was able to Work on Sunday, and I was Work, able to Work on Tuesday, and I wondered, ah, I really question what happened Monday, because I really, part of me really wanted to Work.

MR. NYLAND: I think sometimes, Bob, the desire to Work, which definitely comes from the function of my heart in an unconscious medium, is sometimes mixed a little bit with the attempt that I have to make regarding Work when it involves Objectivity. And without really emphasizing it too much, but exactly because I want it so much that I want to Work, I exhaust a great deal of energy in the direction of having that wish. And the wish ought to be translated into something that we call an 'I', and then functioning in openness, instead of being forcing. When 'I' observes, 'I' is not really active in the sense we mean it when we say I want to do this, and I want to do that. An 'I' only exists, and by its existence fulfills its function of observing. I would almost say it is in the nature of that 'I' to function in that way. And simply because there is that kind of aliveness in an 'I', it does not tire an 'I'--an 'I' out. It is simply functioning in accordance with the expression of its own Life, which for an 'I' is normal, and is really never exhausted.

We talk about the Sun, the way it is and we imagine the Sun to be, and we start to figure out how long it will take before the Sun is cold, so that every chemical reaction which is now taking place has come to an end; and all the material that is now so-called burned up on the Sun, and gives us, as far as we know, the light and

the heat from the Sun; that that Sun is actually consistent in wanting to be that way, and then after a little while will stop. I think the Sun exists because it has to exist, and because that what means existence for it is the giving out light. How long it will last, it depends where the Sun is connected with.

When I have an 'I', it is like a Sun to me, functioning because of its particular property of 'I' in an Objective sense, being Aware of me without making any attempt, as it were, to be Aware. It is just existing as a form of Life, and I become the recipient of that kind of observation, and I keep that going, as it were; as we sometimes say, for the 'I' to continue to exist by showing that this 'I' is worth something to us, and we make the effort to want the 'I' to be there. But even if I would not ask this 'I', that form of Life that belongs to me will be used for another purpose, where someone else is desirous of having that kind of an 'I' also in existence, and that form of Life, you might say, is taken away from me and used somewhere else; or, if you want a different explanation, that what is the 'I' and is functioning at a certain time, will be removed from my view, and it will be covered up, and will only be apparent again when I have a real wish for that 'I' to--to be there, that is when there is a--a wish again within me that wishes an 'I' to function.

I think if I make too much difficulty of wanting to Work, and continue to tell that to myself, the energy which is required for that continued wish on the part of myself exhausts practically all the energy, and there's very little left for the--the actual attempt of Working. If I would Work, that is if I really would

Work as a result of this concentrated effort on the part of myself in having such a wish, this 'I' will bring me in contact with a total source of Life. And then, because of that, this what I try to do in the sense of becoming more Objective will not be exhausted, but there will be a constancy of a flow of energy because of my openness to that possibility. And the 'I' provides me with that, because the 'I' becomes the medium through which such energy can reach me.

Try in--in the future to just make simple attempts at a certain time when everything seems to be correct and conducive, when the conditions for yourself are simple, and when the ra--surrounding is simple. And keep only making such efforts at such a time where it becomes, as it were, fairly easy to have an 'I' present to you. Then when that runs out, don't do any more, but wait until there is another chance; which will come when one lives in an ordinary subjective life; will come again and again, and present itself, first as a wish or as a thought about Work. Then Work again, to the extent that there is enough energy available. And then again when that is exhausted, let it go.

Of course in the next morning, you were tired out, because unconsciously you had used up too much energy, and there was not enough supplied during Work to keep you going. I don't think it matters very much. I think it's far better to know that I have done my best, and I have been tired in such an attempt because then I knew I really made an attempt to do something. It is a little unfortunate when then that attempt is not giving me what I had hoped for.

And of course don't -- don't forget that this question of just making an attempt even for a day, and being concentrated, is no guarantee that the next day I will be a different kind of a person.. I'm still the same. I only have received more information about me, and because of that information being given at certain times only, it will take a long time before there is enough of such data to change me.

Don't worry about being a little exhausted. It will come back, as you said, on Tuesday. And it's quite right it will come back.

But if you try it again, be simply open to the possibility without wishing to send even any attention. Create an 'I'. That doesn't require too much energy, because it is inherent in the wish. And the wish means I exclude all other kind of wishes, so there is no diversion from it. But then when the 'I' exists, I would like to retain this 'I' in existence. That doesn't require any energy on your part. That is the energy sent from above, because that is the Life in an 'I'. You will find out more and more at many times during the day when you really can Work and without being tired. When that as a matter of fact, when one learns how to Work in these little periods, without forcing anything, you will receive energy because of such attempts, and there should not be any reason for the next day even to be tired.

Do you understand what I mean, Bob?

Bob Bowman: I think so.

MR. NYLAND: Yeah. It is a very good experience to have, because it--it definitely means that I'm serious about wanting to do it; and I really want to put every best foot forward to reach some-

thing; and I expect there is something there, and that the next day I will really be happy that I have made such an attempt.

And at the same time it's difficult to accept the fact that it is not in accordance with ordinary rules of life, because in ordinary rules I make an attempt, and I play, and I practice the piano, until finally the piece I'm playing is in my fingers. Even if the fingers get a little bit tired, the next day I still profit by that what I have done. And I build up one result on top of the other, and on top of the other, until finally, the final result is perfec--perfection.

Work is not that way. Work is a constancy of a contact with that what is not my own, which I make my own by means of wishing an 'I' to exist. And then in that being present to the possibility of having that work for me, I myself become a channel through which that energy flows. And the fact that I get tired means that the channel is not clear enough. When the channel is completely free, there is no question about tiredness, because the channel is only then like, you might say, a certain pipe or an -- or a tool, through which something flows without taking anything from me. The more pure the pipe is, the better the system will work, and I will not get tired just because the -- the current of Life is flowing through me as a channel.

That might explain it even a little better, I think. All right?

Bob Bowman: Thank you.

MR. NYLAND: Yeah, Bob.

Paul True: Mr. Nyland?

MR. NYLAND: Yeah.

Paul True: Paul True.

MR. NYLAND: Yeah.

Paul True: Ah, I think most of the questions that I have about Work are ones that I can only answer myself, that have to do with why I don't Work, but...

MR. NYLAND: Are you defining Work by not Working? Don't twist it. Simply say I wish to Work, and I do. At other times I want to Work, and I don't.

Paul True: Well, at times when I wish to Work, and I make an attempt, I find, sometimes, I don't know if it's, I, I think I might call it pessimism that comes in immediately after I make the attempt. It has to do possibly with, with expectations. I mean...

MR. NYLAND: It need not lee--it need not lead to pessimism. It can lead to disappointment. When it is...

Paul True: It's an immediate thing that happens right then that, that stops me form Working.

MR. NYLAND: Because you have an idea of what that what you want to expect has to be in a certain way, and when you don't get it in that way, you're disappointed, and perhaps it might lead to that kind of a pessimistic state, that maybe you don't know how to Work. I think it is possible that you come to that conclustion, but then the conclusion has to be attached to your knowledge of Work.

All Work will do is to give you information about yourself. If one actually wants that information, you will accept whatever is

given. It may be a little difficult when certain things are shown to you, which you didn't suspect, or that there perhaps may be a certain attitude that you didn't know about. But when you really Work, all you want is a fact of you existing. And that is quite easily understood, because you exist all the time, and there is no difficulty; and you're not pessimistic about living.

All that happens when one Works is to purify the fact of existing, giving to me that kind of fact in an Objective form, which means for me that there are no thoughts attached to it, no associations and no like or dislike. So no functions of my feeling or of my mind, my mental ordinary thought processes, is attached to even that fact existing. There is not even a description of it. It is a fact that I exist, not how I exist, and what it is, and so forth. It exists. I'm not describing it. So I think, you see, you have to correct yourself a little bit more about it.

The fact that you want to Work is right. The fact that you want an 'I' to give you information is right. The fact that that information can be obtained by means of 'I' observing you, in an exact way, that is with impartiality and simultaneity is also right; but that that what you receive then is only you and the fact that you are alive. And that need not disturb you. And there is nothing to be pssimistic about. I would say it is just a form of optimism.

I think you ought to be very glad to know that you are alive, and also that what you really know is the truth about yourself. You see, I turn it around a little bit, because I have to be a

motivation why you want to Work, and if that means acquisition of more knowledge of yourself, I think it is wonderful, particularly if I want to do something with that kind of knowledge. I said a little while ago, I want to use it as a foundation on which I can build something. But it definitely, when it gives me more knowledge of myself, I start to know myself real well. And when I know what I am, I know also what it can do or expect it. And then there is no surprise any more. True self knowledge gives me very definite insight on what I am, without having to question it. And it is that kind of Absolute value that I become interested in. I don't want a foundation when I run the risk that after some years it starts to crack.

You see that now. All right. Yeah.

(Silence) Do you want to talk more?

Paul Stubblebine: Mr. Nyland?

MR. NYLAND: Yeah.

Paul Stubblebine: This is Paul Stubblebine.

MR. NYLAND: Yeah.

Paul Stubblebine: This Sunday, ah, at the Land, I was working most of the day just carrying wood from one place to another, and I made, ah, a lot of Work attempts. While I was doing the, what I would do was, generally when I was just walking with a load of wood. A thought of Work would come to me and a desire would come, and at that time I would, ah, try to be open to the possibility of an 'I' existing and, ah, observing me impartially to give me an Objective fact about myself. Ah...

MR. NYLAND: You understand that you have to make an attempt to

get that 'I' there. It's not only hoping for the possibility. You've got to do something. You understand that.

Paul Stubblebine: Yes.

MR. NYLAND: An 'I' means a creation.

Paul Stubblebine: Yes.

MR. NYLAND: It is Work in that way, and it only can be accomplished by honestly wishing for it, so that then there is really nothing in the world that you would wish, than only that one. I sometimes call it a sacred wish, that an 'I' can be with you, and in that way you create it. Sometimes I explain it, you create it in imagination. But immediately when this 'I' starts to function, the first attempt of observing me and receiving a fact of my existence will make the 'I' reality. So you see, Work means I really am serious about doing something about myself in making something, that at the present time does not exist, or is not available for me. So I cannot be wishy washy about it.

When you have a load of wood, the idea is, of course, that there is something as an 'I', sometimes we say watching; but watching in a very special way; watching with impartiality; watching without interest; watching without wishing to change; just accepting the way you are as you are picking up wood and carrying it from one place to the other.

But also you must see, Work in that sense, by having a little flash every once in a while of your body existing and performing a certain act, is so small compared what with the aim is. I want to have a total picture of myself as I am in an Absolute sense, built on truth and not on interpretation. And so when I say I just

have some firewood and I carry it from one--one place to the other, there is only one or two moments of that kind of a flash, and what good will it do me?

My aim is really to make this 'I' more continuous and be there with me while I am working in a physical sense, and while my body is constantly active, so I wish this 'I' to be constantly active in observing. I want to make that observation so continuous that it's not just a flash in the pan, that it is not a dot only, but that it starts to form a line, parallel to my ordinary unconscious existence. I would like that line to indicate that there is a continuation of Consciousness; that the 'I' is not leaving me; that the 'I' constantly observes me, in moments of course, where that what is this body doing comes to the notice of this 'I', and the 'I' is Aware.

When it continues to stay Aware, it becomes Awake. Then it is of value to me, because it gives me information about my behavior, about what I actually are doing, not just at one moment, but for a little while; doing, having then in -- in mind that when I become acquainted with the physical manifestations, and the 'I' has been sufficiently grown up really to function, that of course I become interested in the way I feel and the way I think; so that I then will have the task of becoming Aware of the totality of my personality.

Don't dwell too soo -- too long a time on just acquiring a few moments of an existence, if the 'I' is there maybe once or three times a day. It is so small with what you have to do as a task to grow up and become a real Man. And don't stop at that.

Simply continue, time and time again. Many flashes of that kind. Many moments. Maybe they can be connected a little bit. Maybe they become dashes. Maybe it is not as yet alive. Quite often it will not be. But in any event, the whole field is much wider than just getting a little bit of knowledge, even if it is truthful, of just a moment existing. What good will it do me? The totality of my unconscious state immediately will take over, and there I am completely bound again and functioning as an ordinary personality, until I happen to think about it again, and then I make a little attempt. Hundred times at least during the day you should Wake Up. At least. Give yourself that kind of a task if you want to. See how far you get. Maybe you have a little alarm clock, or clicker or so for yourself. Anytime you think about Work, you click it. Doesn't mean you will Work, but at least you thought about it.

Become a little more serious about these things. It's such nonsense to talk just about a few moments of making a little bit of an attempt. It isn't worthwhile. I hope you know what I mean, because I mean it really right. Come to the seriousness of Work that really something is involved as far as your Life is concerned. It is not an affair just business as usual. It's a very definite something that I want for myself, because I want to grow up; and I want to find out what is it that binds me; and I want to take a responsibility for my life because I happen to live here; and I want to find out what the hell is keeping me here in bondage.

That's the problem. And therefore when you just sit and--and don't--don't even ask questions, what good is it? Why would you

come? It is so silly.

Questioner: Mr. Nyland?

MR. NYLAND: Of course there are a few questions here and there, and when I poke at you then there is another question. You ought to be ashamed of that. What is it? Yeah.

Questioner: Um, it's getting to the point where I have something formulated, questions. It doesn't seem like, for, Work has anything to do with my, my daily life, which is I suppose pretty subjective...

MR. NYLAND: Now you'll have to speak louder. Say it again because I...

Questioner: Well I've been sitting here formulating the question in a thousand different ways. I don't even really know how to, how to ask it.

MR. NYLAND: Tell me -- tell me a little about yourself. How long have you been in--in touch or in contact with the Ideas of Gurdjieff?

Questioner: About six years.

MR. NYLAND: Six years. Isn't that long enough to make a question?

Questioner: I have a question, but I, I think if I were to, to ask it it would be out of bounds.

MR. NYLAND: Oh, go ahead. Ask it.

Questioner: I want to know if it's possible that a certain of the mystery of, of Capricorn, as I understand it, it might pertain to me in terms of ah, being hopelessly neither one thing or the other.

MR. NYLAND: Now I don't understand yet what you mean. What is the one, and what is the other?

Questioner: Well, I actually feel that I am sort of, unless I'm a

complete fool, sort of...

MR. NYLAND: Does that -- does that bother you?

Questioner: Um, yes. But I continue doing it. I continue doing it. And it's to the point where I...

MR. NYLAND: No, no, no. What is the judgment of being foolish?

Questioner: That, and I've done this before. I mean the progress is arrested, so it's, it's, ah...

MR. NYLAND: Is it lack of knowledge of yourself?

Questioner: I don't think so. Actually something in me knows the, the picture.

MR. NYLAND: But why do you call it foolish? Foolish is a judgment. We are talking about acceptance.

Questioner: Yeah, but it is a judgment. I mean, I am that. I do have a judgment about myself.

MR. NYLAND: That's right. In ordinary life you should have one.

Questioner: But I think it is somewhat of an impartial judgment.

MR. NYLAND: Hah, ha, ha. Wait a minute. How do you figure that out? A judgment definitely is an opinion one way or the other. Then it is not impartial.

Questioner: Is it, then it's not possible to have a, a sense of all the things that you know about yourself...

MR. NYLAND: Yeah, but...

Questioner: I mean to the point where you feel that you actually...

MR. NYLAND: As soon as you use the word foolish, that you consider yourself a fool, you already indicate an opinion; and I call that, of course, a judgment, because it is a description of yourself. If you could say, "I am a fool, but what of it, because that is what

I am", it would be a better statement.

Questioner: What was that?

MR. NYLAND: I am a fool, and that is what I am. There's no further question about the fact that I am a fool. Then I take away the sting of what is meant by foolish, and I accept that fact of me existing. In ordinary parlance I call it a fool. From an Objective standpoint I still call it a human being functioning. Get rid of reasuring with two measures. No. Get rid of using one measure for the place where it should not be used.

Questioner: What is the measure?

MR. NYLAND: There are two measures, one regarding my ordinary life as I exist on Earth, and which I call unconscious. The other measure is used for the possibility of an Objective Life, which does not exist on Earth and has an aim to be away from Earth.

Questioner: Why do I have more then, because it seems as though...

MR. NYLAND: You get stuck in keeping thinking about it. And if you just wanted to make an attempt really to do what we talk about in wanting to Work and accepting yourself then for whatever you are, without wishing to describe it or wishing to think about it further, you really would get some knowledge about yourself, and it would become much easier.

Questioner: Yes, but lately it seems as though that's, that that's take, will take too long and it...

MR. NYLAND: But--but it takes already six years.

Questioner: But, I mean, in the meantime, living life imperfectly.

MR. NYLAND: Yeah. Of course, it's right. You live unconsciously. You can continue to do that if you like. Why bother?

Questioner: Is it possible to make it, to make it that you're living life, directly drawing upon what you would want, were it to exist, even though it's embryonic?

MR. NYLAND: No. You grow up, don't you? You become a fine man. Why bother about Work, unless you want to find out what it is, and then do in accordance with a prescription. If you don't do that, you won't find out.

Questioner: Is it for life on Earth, or is it for...

MR. NYLAND: Oh, I think it's for both. I think we draw it from the possibility of the continuation of Work and it--a--a continuation of Life, and it is based on the question, which I believe in, that Life is eternity. So, of course I have something in mind when I say I want to prepare myself for my dying and leaving this Earth. But in the process of preparing, I profit a tremendous amount in understanding my life as it is now on Earth, exactly in the way it is being bound. And when I make an attempt to free myself from that bondage, I will understand myself much and much better than I have ever done before. And then if that what I am becomes a tool, I use this Work for sharpening the tool, in order to make something more worthwhile than I can do in my unconscious state.

I've not idea if this means anything to you.

Questioner: Well, it, it does, and it will later more, I'm sure.

MR. NYLAND: Then I hope that you wish...

Questioner: I despair a lot because I did expect a great deal actually, and it seem as though I haven't done it, and the perversity is that I, rather than just go back to Work, I seem to think there is something, some other way that would be more ah,...

MR. NYLAND: No. I'm afraid there's only one way. That is the only way, that is the acquisition of Objective knowledge. I don't think there's any other way.

Questioner: Well then, one question about, like, what is the nature of a fact? Does one know it? Like all the facts I have are dualistic. I mean, there is...

MR. NYLAND: No, they are not. The fact that you exist is just one fact.

Questioner: But that doesn't mean anything to me. It hasn't...

MR. NYLAND: What--what -- how do you mean now? You are just talking. Don't talk nonsense. What do you mean by saying it doesn't mean anything?

Questioner: I don't have any facts about myself.

MR. NYLAND: Haven't you?

Questioner: That I'm con...

MR. NYLAND: Can't you pound your knee? Do you know you exist? Can you hear your voice? You know you exist. It's a form or behavior of Life being expressed. Don't talk foolish.

Questioner: I doubt I'm talking foolish.

MR. NYLAND: Yes, it is foolish, because you keep on talking. You don't make any attempt really to Work, I'm afraid. Will you come tomorrow or the day after or so, or are you only staying here in Berkeley?

Questioner: No, I live here.

MR. NYLAND: You live here. Will you come to the Land?

Questioner: Next weekend?

MR. NYLAND: If you want to. We can talk more. You can ask more

questions. There's still going to be a few more meetings, and this thing is running off. All right?

Questioner: Mmhmm.

MR. NYLAND: I will explain to you why I think you think too much. This is over, right?

Harry Strauss: Pretty close.

MR. NYLAND: Huh?

Harry Strauss: Pretty close.

MR. NYLAND: Not yet?

Harry Strauss: Almost.

MR. NYLAND: Okay. Who wants... Huh?

Harry Strauss: It's over, I mean...

Questioner: (states name)

MR. NYLAND: Wait.

Harry Strauss: About a minute.

MR. NYLAND: One minute he says. (laughter) Go ahead.

Questioner: Um. Fruit basket. Spirit came and gave me 'I'. Then death followed from my left and gave me knowledge. And now death is the embodiment of change.

MR. NYLAND: Now wait a minute. Where is that death?

Questioner: To my left.

MR. NYLAND: No. Have you looked? Are you living in imagination? Are you living in a spiritual world? Or, are you living as a human being on Earth? Don't give me poetry. We want preg--pragmatism. We want to talk very seriously about the affect and the--the particular facts of Life, not what you imagine or what you want to believe in. It's quite all right that you want to. It has nothing

to do with Work. We are a very practical people, using pragmatism even instead of religion, really to find out what is what with ourselves as ordinary human beings, and there is nothing special about us. We just try to be honest about finding out what is the truth about ourselves.

That you consider and want to think about death, it's all right; and that you feel that this happens on one side of you and something on the other side, this is all right; but it doesn't really touch what we are talking about. We talk about life, not about death. When we think about death, it is an absence of life. For that reason one is reminded of life, not of dying. And when life is there, there is an opportunity to find out what to do with Life itself as it exists, and I don't consider the nonexistence of Life. Get your feet on the ground if you want to Work. All right? If you want to follow Gurdjieff.

Now is that it? The minute is too long. You are invited to come to the Land, tomorrow, Friday, Saturday and Sunday. If you really have interest in wanting to continue with questions of this kind, or when the question was not sufficiently answered, or that you would like some more perspective which I didn't give and you can ask for it, see where we can get. But if you want to get...

TAPE RUNS OFF